



BOSTON RECORDER.

MARTIN MOORE, AND ERASMS D. MOORE, EDITORS.
RICHARD S. STORRS, D. D., ASSISTANT EDITOR.

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FOR THE BOSTON RECORDER.

AN AGED PASTOR'S DAY.

Monday, March the eleventh, was the forty-third ordination anniversary of Rev. Micah Stone, over the third church in Brookfield. Twenty-five years after his settlement, he and a portion of his flock were driven from their sanctuary—their church records, and sacred vessels wrested from them by a judicial sentence, which has been most signal rebuke, by a recent decision made on the Queen's Bench, England. The small band kept together, and so lived. They were one of the earliest and feeblest of the exiled churches in the commonwealth. Since its expulsion, the church has about trebled its number. Three colleague pastors, with the venerable senior pastor, ministered to it. A few months ago, the church asked the senior pastor to write some memoirs of his and their dispersion, for the sake of their father's worship. He has recently finished a manuscript volume, which he titles "A Memoir of the Lord's signal mercy to His Church in South Brookfield, in separating from its original connection."

His people entered into a plan to receive the gift of this volume from him at his own house, on the Anniversary of his Ordination. On that day, beautiful in the charms of returning spring, a large company gathered at the old parsonage.

There his predecessor, Rev. Dr. Fiske, lived and died; there he has lived all his ministry. Rev. Mr. Fiske of New Braintree, Rev. Dr. Snell of North Brookfield, the only active survivors of his numerous ordaining council, and some neighboring clergymen, were in the company. The aged pastor, in a carefully prepared Review, went over the main events of these

years, and closed with a short address.

First division.—The carpenter, the blacksmith, the shoe-maker, and the masons—this last is regarded as of the least caste except the king; but on account of his importance, he is ranked among the first class in the village economy.

He then presented the "Memoir," recounting the chapter-titles, and briefly their contents. These are some of the chapters. "Rise of the Difficulties"; "Its Method"; "Progress"; "Separate Worship"; "Suit at law"; "Building House of Worship," &c. Alas! for the judgment of posterity on these strange,—strange doings, as traced in this eye-witness and minute detail. Not a member of his church, as he received it, now remains under his ministry—but one is living.

He had outlived the generation, in whose faith and prayers he found his welcome here.

Rev. Mr. Fiske of New Braintree was sent by one of the council, assembled here forty-three years ago. In the simple, meagre garb of an old friend and fellow-worker, he said these words had fled away. He could hardly believe they were gone. Together in toil, in poverty and in joy, their days have gone by.

His own ministry had not been so marked as his beloved brother's, by deplorable contention. He had not passed such searching tests of character. He supposed no other instance of three so aged ministers, settled so nearly together in time and place, yet in their first and only parishes, and all whose wives were living, could be found in the country.

Rev. Dr. Snell, though younger in years, is a little senior in the ministry to Mr. Stone. He recounted the generation by name, who dwelt in these houses forty years ago. Most of them are gone—of many families not one remains. He speaks of the struggle when "another George" was brought in here,—of the sorrow which came with it, not only here, but into all the country. But the tools of his devoted brother, in the hands of the church now growing in this place, had not been,—had not possessed even "a mere to live."

He recited some striking incidents from the early history of the church, building their sanctuary, and forming themselves into a people. Both these venerable brethren chose such words as the faithful, simple-hearted ministers of Jesus would wish to utter at such a time.

To the remarks of his early and tried associates, the senior pastor gave a brief response. It was to assure us, and thank them, for their long and faithful love to him. His eyes were filled with tears, his words few, but significant. It was to all a moment for tears. The aged and beloved servants of the cross, and all leaving, were moved in the sacred sympathy. Such a moment! Oh, it is to be found only in the issues of years. It requires, while it asserts, the tools, the prayers, and tears, which the

"Christ and him crucified" must endure and give, in their work. Of the other various services, it is not needful to give account. One of Newton's lyrics, and Dr. Watts' 78th Psalm, "Let children hear the mighty deeds," &c. were sung by the company, in ancient melodies, with peculiar significance.

After supper, profusely served by the generous parishioners, prayer by Dr. Snell, and a favorite Doxology, the senior pastor "blessed the people," and so ended the services of this most joyful and long to be remembered pastor's day.

There were also various "Donations" carried to the ancient parsonage, of which it may be well enough to say, that they were, as intended to be, skilful embodiments of "love and good will," messengers of old, and deep affection to the pastor and his wife.

"The children, young ladies, young men, and gentlemen," were all present, in their individual offerings to the hand and purse. But the "offering" of chief worth, was that resembling the offering of the Ephesians to Paul, their tears, their love.

South Brookfield, March, 1844.

Religious.

CAPITAL PUNISHMENT.

The following is the concluding part of Rev. Mr. Colver's Argument on Capital Punishment. Mr. Colver will be re-collected spoke (as did Mr. Phelps) before the Committee of the Legislature, and in opposition to sundry petitions for the abolition of capital punishment.

THE PROPHETIC AGE.

Let us look now at the prophetic age. "Moyses and the prophets" are continually referred to in the gospel as if they were in perfect harmony with each other. Indeed there is such obvious consistency and sympathy between them, that we might reasonably suppose their entire agreement. But we are told that when Christ was transfigured, his disciples being with him, there appeared unto them Moyses and Elias, and Peter thought it good to be in such company, and wished to make tents, so that they might dwell together. What a spectacle, Moses the old lawgiver, and Elias a prophet, and Peter an apostle, and Christ the Lord of all, meeting together in a manner the most confounding and affectionate. There was no clashing of opinions, and especially it seems not to have been known then that Moses was the maker of an old, barbarous and bloody code of laws, for which he deserved to be rooted from society. It was left for modern non-resistants to make that discovery!

The Medicated Vapor Bath is moreover a devoted service to man, who has no particular disease, but is superior to any other kind of bath. For the healthy, it is a great service; for the sick, it is a great service, especially in winter weather. The bathers are taught to adapt them to various constitutions and diseases; and it is now in hundreds of cases, that when once it has failed—it is particularly the case without any cause, that it succeeds.

The variety of diseases and infirmities are often cures by this means, and the restoration of injured health to a state of perfect health, is a great service to man.

The Vapor Bath is one of the most valuable medical contrivances ever invented for removing every kind of disease that can affect the human frame.

It will give a permanent relief to all kinds of infirmities.

It is now in every part of the country, and is a great service to man.

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IRISH REGIUM DOMINUM.

The Christian (London) Examiner for February, contains a history of the "Irish Regium Dominum," some notice of which may interest and instruct our readers. Presbyterianism, it appears, was introduced into Ireland in the beginning of the seventeenth century, and some of the circumstances which led to its introduction are given in the above named journal. James I., before ascending the British throne, feared he should not be acceptable to the Irish people, and he wished to conciliate them. For this end he employed Scottish adherents to settle in Ireland, ostensibly to promote education, but really to facilitate his accession to the throne. He succeeded, and upon being crowned was recognised in Ireland with the "usual pomp and ceremony." James however did not favor the Spanish tents, and rebellions broke out, which led to the plan of colonizing the province of Ulster with a large number of families from Scotland, whose friendship the king could rely. This led, in 1612 to the formation of the first Presbyterian Church in Ireland, and this body increased, till in 1834 more than half a million of the Irish people were under the superintendence of Presbyterian ministers.

One of the divisions of the Presbyterian church in Ireland, is the "Synod of Ulster," the oldest and the largest, having under its care 360 congregations. The "Presbytery of Antrim" is a secession from the Synod of Ulster, and comprises about 12 congregations, all of whose ministers are "avowedly hostile" to the doctrine of the Trinity. Then there is the "Presbyterian Synod of Ireland," known by the name of "Seceders," containing about 130 congregations, and holding the standards of the parent or Scottish church. Next there is the "Synod of Munster" with 10 congregations, all Ariens. The "Reformed Presbyterian Synod" comprises 30 congregations, holding the opinion that none but a covenanting king and government ought to be obeyed. The "Reformed Synod of Ulster" has about 20 congregations, attached to the Ariens faith. There are some other smaller divisions of the Presbyterian church in Ireland.

The mode of supporting the ministry in this church has varied. For a time they depended on tithes, and the "bounty of patrons," and "free will offerings." But at length, to secure "endangered liberties," it was thought best to show to the Presbyteries of Ulster parliamentary favor, and accordingly it was voted in the House of Commons (May, 1645,) "That all such ministers as shall be willing and approved of to go to Ireland shall have of their present subsistence one hundred pounds per annum, each of them." This bounty was slightly modified by Charles II, and is now known as the "Irish Regium Dominum;" and the House of Commons annually vote more than fifty thousand pounds for the support of protestant dissenting ministers in Ireland. This sum is placed under the exclusive control of the Lord Lieutenant of Ireland, to be dealt out to each and every minister according to his own pleasure. When a minister would obtain a portion of the "Regium Dominum," he must humbly memorialize the Lord Lieutenant, and signify his oath of allegiance to his Majesty, and if no objections appear, his request is granted.

Thus it will be seen that the ministers of the Presbyterian church in Ireland, are *parasites*, contemplated by the Lord Lieutenant "merely as citizens of the State, and receiving their portion of the royal bounty during good behaviour. In this measure of government no concern is had for piety, for purity of doctrine, or for the propagation of a sound faith. This is evident from the facts already stated, that three out of five of the Synods receiving the bounty are avowedly Ariens. These ministers and their people are *pensioned merely for the purpose of securing their loyalty.*

This condensed statement we give, as a specimen of the way in which a *State Establishment* provides for the spiritual wants of the people. Religion is not merely made subservient, but is *sacrificed* to the State. Ariens, Papists, Infidels, men of every faith and no faith, may share in the Regium Dominum if they swear allegiance to the government. A ministry thus maintained can only be a secular body for secular purposes, and religion must live if at all, in spite of their influence. It is not surprising that such an Anti-Christian Establishment, should give rise, as it is now doing in England, to a grand "Anti-State Church" movement.

ORIGIN, CHARACTER, AND LABORS, OF THE WESTMINSTER ASSEMBLY OF DIVINES.

NO. 7.

The grand difficulty—*conclusion.*

The grand difficulty with mankind is, that they are *habitually thoughtless* of religion. Their attention cannot be fixed, and their thoughts held on the concerns of an unseen existence; and hence, notwithstanding all the sermons they hear, they are apt to be exceedingly ignorant of the principles of the Christian faith. There are multitudes of men in every community who are wholly unacquainted with God's plan of saving sinners: day, who do not even know that *he* has any plan; and who have never reflected enough on the subject to be aware that any obstacle is to be overcome, in a government of law, before the guilty can be pardoned.

When the attention of such a man is arrested to the worth of his soul, and his eyes are opened by the Spirit of God to the enormity of his guilt, and he sees himself justly condemned by the holy law he has violated, he in the greatest danger, from ignorance of the gospel scheme, of sinking in despair. On the contrary, one under the same conviction of sin, whose mind was stored in childhood with the great principles of God's scheme of mercy, now recalls those precious, and perhaps little understood lessons, and they prove to him in the time of his distress an anchor and a rock. How many have rejoiced in time; how many will rejoice in eternity, that those deep truths of God's word were implanted in their thoughts minds in childhood—and remained there, through the temptations of youth, never to be obliterated.

In conclusion, I would say, that though I have felt it to be a duty to call attention to the importance of catechetical instruction, and to this end have written in high terms of the Assembly's Catechism, yet I would not be understood as representing it to be in all respects faultless.

That quality—perfection—applies only to the Scriptures, and seldom destroy or abuse them. They hold Hindooism and Romanism in contempt, and are more fond of discussing relig-

ions subjects than any other class of the native population.

The Hindoo of Bombay has a sort of *Tract Society*, which has existed about two years for the cheap publication and wide diffusion of works containing the doctrines, rites and ceremonies of the Hindoo superstition and idolatry, with the lives and actions of the gods and goddesses, and their supposed incarnations. None of these books have ever before been printed, and have only been circulated in badly written manuscripts. They are now made abundant and cheap. Twenty-six monthly numbers have been published, and the series will probably be continued for years to come. Good news!—Heavenly mind is waking up. Throw the Bible in its way!

SLAVERY AND TEXAS.

We meet with different opinions, as to the probability of the annexation of Texas to the Union; this is a consequence of men's viewing the subject from different points, and with different inclinations. One thing is certain, the present panic has not been produced by idle conjectures. It is not merely weak women and weaker men that are alarmed, but men the most sagacious and best informed are full of apprehension. Here and there one would dismiss the subject as unworthy of being gravely entertained; the scheme they seem to think is as full of improbability as it is of madness, and that at the worst it cannot get beyond the Senate. Heaven grant it may be so; but the right way to prevent its being so is to encourage a feeling of security. We have to contend with an enemy that will not be your parents, they will tell you, that they were taught it too. They will tell you how after meeting, every Sabbath, they were called to stand up in a line with their brothers and sisters and recite the Catechism. Every one can get it. It costs but five cents; and now what child is there, that will not ask their father or mother to hear them recite it, every Sabbath day? that they may be sure when the minister comes, to answer correctly, what is the chief end of man, what do the Scriptures principally teach, and the other questions which follow. Your ancestors for a long time, have known the Catechism; would you be willing to be the first to ignore it?

To the attention of parents and heads of families, the subject of regular catechetical instruction, seriously commends itself. You are now the pillars of the community. Errors rise, and many are blown about by every wind of doctrine, unstable and wavering like the sea; but you, early instructed in the form of sound words, thoroughly taught the great principles of the Christian religion by the faithfulness of departed parents, will be enabled to set a good example of Christian stability. Is nothing owing to the catechism you studied in youth? And shall your children, who are to live if God spare their life, in more trying times than it has been your lot to see, be furnished with the same buckler and shield?

It is time to close. A hundred years will pass away before another centennial anniversary of the meeting of the Westminster Assembly again occurs. Long before that time, we shall all be sleeping in the tomb. Other lips will tell, and other ears will hear of the old New England Primer. But what shall be the character of New England herself when that day shall arrive, whether with reverence and affection for their fathers, and the family altar and the Sunday evening catechising, or whether all these things will be the subject of ridicule, and contempt and mockery, and the fair land of the "Regium Dominum," it must humbly memorialize the Lord Lieutenant, and signify his oath of allegiance to his Majesty, and if no objections appear, his request is granted.

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The President, Secretary and officers of the Jay Co. Bible Society, Indiana, have all become active Bible distributors, and go to every family with the word of God in hand, leaving it with all that are destitute, and praying the Holy Spirit to seal its truths on the hearts of all who read.

The Chicago Bible Society, Illinois, occupies a portion of a building in the city of Chicago, and is twenty-two townships within the limits of the state.

The strenuous efforts now making to understand the Divine authority of the Bible, and to banish it from elementary schools by Romanists and Infidels, should bind together the friends of the Bible more firmly than ever, for its defense and widest possible circulation.

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The strenuous efforts now making to understand the Divine authority of the Bible, and to banish it from elementary schools by Romanists and Infidels, should bind together the friends of the Bible more firmly than ever, for its defense and widest possible circulation.

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